The Mazdaznan

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.

And the Light
Shineth in darkness and the darkness comprehendeth
It not

Vol. V. **Chicago, February, 1906.** **No. 2**

All the reading matter in this magazine is written by the editor Otoman Zar-Adusht-Hanish, except when signed otherwise.

TABLE OF CONTENTS.

	Page
Frontispiece; Otoman Zar-Adusht Hanish	2
Little Sparks From The Anvil	3
Hints Of The Season	5
Annual Meeting of the Mazdaznan Central Society. Address by President C. W. Denicke	7
Man; A Copy of the Universe	10
The Origin of The Immaculate Conception	15
The Evolution of the Elementaries and Elementals	20
Cures Cold by Catching Cold	26
Difference in Fasting and Starving	27
Los Angeles Chips	30

With blessings of all good things
Otoman Zar-Adusht Hanish

The Mazdaznan.

Vol. V. Chicago, February, 1906 No. 2

Little Sparks from the Anvil.

THE PRACTICE of things is man's confession of faith.

HE WHO has no practice cannot have faith; altho his confessions and beliefs may be as numerous as the sands of an ocean's shore.

THERE IS no need of us talking misery, as there is enough of it in this world as it is. If anything, let us talk of things more inspiring.

AN INSPIRED MAN is he who knows how to draw unto himself from the Infinite, retaining all that is necessary to sustain him, and readily gives out of what he has abundantly.

THE OCEAN'S waves will carry the ships, while sand banks are liable to destroy them.

THE slashing of waves may prove mighty in causing cliffs to shake and crumble, but the ripples of brooks inspire in their gentle flow the growth of vegetation along their path.

THE SWEEPING of hurricanes breathe destruction, while the whisper of gentle breezes inspire all life with an impetus toward construction.

ANYTHING you give is no longer yours, but his who has received it. If not received, it will come back again, but in the coming it is no longer of value and you must either give it out again or forget it.

EVERYTHING beautiful, grand and sublime, everything elevating noble and divine, is Mazdaznan.

MAZDAZNAN is the *thought of* mastery, and only he is master of his situation who recognizes a thought able to be expressed in *word* and followed by command in *deeds* that will forever stand out as a testimony of the reality of things that never pass away, for all is eternal with him who is the origin unto all.

IT IS NOT what man teaches, but what he is able to put into practice, that makes him truthful to himself and a cause he represents.

WORRY NOT nor lament, for the things that come will have to go, although not backward, for nothing retrogresses; it must and it will go on, but in the opposite direction from that you are pursuing. Then cheer up, for the indwelling of your being worketh all things well.

THE BIBLE, which was anciently called The Books, or The Divine Library, was written at different periods and by different hands during the course of 1600 years.

THE SYMBOL of the cross is used in the religions of the aborigines of North and South America, and by the most ancient nations of Europe, as well as by Christians.

THE MAN who conceived the idea of ashes unto ashes and earth unto earth must have suffered from indigestion of spirit and constipation in the body, for God in his mercy holds forth the lamp of discernment, leading us on to joy and felicity.

WE are asked more than frequently how it is that in dietary and hygienic departments of other journals Mazdaznan methods are given so prominent a place, yet never credited, while inferior advice from other sources are accredited by name of school or person. To this we would answer that Mazdaznan does not care for the credit from individuals, schools, periodicals or systems, who in promoting Mazdaznan ideas do not themselves live up to them. We consider it an honor only when the pure in heart and the honest in mind declare Mazdaznan.

ARABS assert that Eve's tomb is at Jiddah, in a graveyard surrounded by high white walls. The cemetery has remained unopened for interment for over one thousand years.

HINTS OF THE SEASON.

FEBRUARY has come arrayed in his garments of Father Time to tell us that experience is a teacher only when we become observant.

ALTHOUGH cold and even damp and chilly, we shall find these changes to be of benefit to us where we can meet these conditions intelligently.

AVOID the use of cocoa, chocolate, tea and coffee unless it is to be for a stimulant. Cereal coffee, corn coffee or vegetable and fruit coffee disagree with most people during the months of February and March.

USE NO CHEESE during this month and the next.

THE EATING of beans and peas as well as lentils are now in order. In preparing them it is best to use clarified butter or oil that has been heated with onion and apple. Use no seasoning except a little cayenne pepper.

PURE lemon juice used in large quantities will break up a cold and if taken with rock sugar or syrup will dissolve the phlegm, thus clearing the throat.

SLICE a raw onion and sugar it well, until the juice of the onion is absorbed by the sugar. Eat this sugar juice and the result in colds or sore throat will prove very effective.

HOT LEMONADES are seasonable while the use of grapefruit is inestimable to those whose blood is heavy and the skin insufficiently active or given to eruptions. Use grapefruit daily for at least twenty-one days and be sure you eat rice with your meals. Let rice be your principal dish. Drink water only when containing a few drops of lemon.

IF GIVEN to colds, use lemon juice well salted with some peppermint tea. To every cup of tea take the juice of one lemon and a heavy pinch of salt.

THE LAST DAY of this month is Ash Wednesday, and thus February 28th opens our Lent season. Lent season is properly opened by taking wood ashes two parts and finely powdered salt one part, and powder up all of your body, beginning with your head down to your feet. This is done for three nights, after which the baptism of the Lent is administered as per *se*. The head is particularly to be *ashed*. This will insure new growth of hair, while if applied to any weak part of the body, and if washed off after three days with hot water containing one teaspoonful of vinegar to every gallon of water, physical difficulties may be conquered, especially if followed with simple diet and occasional abstinence from food.

KEEP YOUR MIND upon your work and occasionally attend to a thorough emptying of the lungs, as through exhalation you prepare the respiratory organs for the reception of Ga-Llama, the life-centering principle of atmospheric space. The intelligences of the elemental spheres thus call the mutual forces of our brain and lead us, guided by the still small voice toward the proper selection of the food our system is in need of at the proper moment.

WE ARE LIABLE to make a sad mistake when anxious in regard to the selection of food for our physical constitutions. If we but keep a clear mind and retain common sense we shall always know of the right things for us to do. If we only attended to our breathing periodically and attentively there would be no trouble as to the proper things to be chosen for our good.

WHENEVER anything disagrees with you take the juice of two lemons and one-half of a teaspoonful of salt; stir it well, and drink it all down slowly. Do not draw the muscles of your face, but relax the jaws and take your little dose as if unconcerned.

IT IS POSSIBLE to have headaches from cold feet. Very active temperaments, also nervous people often complain of headaches there where in their eating they are otherwise cautious. If you eat a meal and then go out into the cold, getting your feet cold and clammy, you are apt to get a headache or a miserable feeling, causing nausea. Make it a point to eat little and see to it that every toe has been well pulled and thoroughly heated before you put on your stockings, and you will have no trouble with your digestion and get no headaches.

ANNUAL MEETING OF THE MAZDAZNAN CENTRAL SOCIETY.

THE Annual meeting of the Mazdaznan Central Society, held Tuesday evening, February 6, 1906, proved a family gathering and reunion in which every member exercised his and her noblest thought, emanating peace and harmony. After the usual preliminaries and exercises and reading of the New Moon Invocation by Miss Edna Schroeder the meeting was opened for reports from officers. The following paper was read by the worthy president:

TO THE MAZDAZNAN CENTRAL SOCIETY, Chicago.

Dear Friends, Comrades and fellow servants:

In conformity with the requirements of the by-laws, I herewith submit my annual report in which you will find a resume of the activities of our Society for the past year, which has been an eventful one and one full of promise.

As we are closing our year, I feel that we have begun to lay the foundation for a work that is destined to spread the truth and to bring Liberation to those who are seeking the Light. It is through your devotion and loyalty to Mazdaznan, that our Society has grown to be a strong and healthy organization, capable and able to assist in carrying out the object for which it was organized. The work has been pushed with energy and zeal throughout the entire year, and the members did not lose interest even through the hot summer months which was evident from the large attendance at the meetings.

In February, the Society decided to take up a discussion of Mazdaznan subjects. A committee was appointed to prepare a syllabus and on the 14th of March, the first subject was presented. The members handled the various subjects that were assigned to them, in a manner that not only astonished themselves but all those who were present. After each subject was presented, a general discussion followed in which many points were brought out that were both interesting and instructive. On May 30th, the syllabus was closed and the committee prepared a new line of subjects, taking up the Saviors of the world and the great religions. The Society was very fortunate to have the Reverend Dr. Hanish present and he opened the syllabus with the subject, "Life and Mission of Zoroaster." Our Teacher presented the subject in such a manner that the members who followed were able to bring out good points and to lay bare the mystery. Our Teacher who was usually with us, addressed the Society throughout the syllabus after each member had presented their subject; this made the meetings far more interesting and instructive. On August 29th, the syllabus was closed and the committee presented a new line of subjects and again, our Teacher, on October 3rd, addressed the Society on, "Creation in the Light of Science and Reason." This syllabus was closed on January 9th and the three

last lectures were given by our Teacher on the subject of the new Christ and we certainly feel that we have a better understanding of what the new Christ means to us, collectively and individually.

The work, as taken up by the various syllabuses was intended to carry out the object of the Society, as they contain the essence of philosophy, science, religion and sociology.

On January 9th, a new syllabus was adopted, which is to carry us through for several months. Great interest is shown by the members who have been asked to present the subjects by their willingness to participate in the work in trying to manifest and spread Mazdaznan.

As a Society, we have every reason to feel grateful to our Teacher, as he has given us so much of his time and has attended all the meetings while in the city. He has been the inspiration back of the work and each speaker has felt his presence and assistance at our meetings.

Early in the year, public meetings were held every Sunday evening while Dr. Hanish was absent from the city; several members alternating in addressing the meetings. Early in October, classes in Mazdaznan culture were opened at the Mazdaznan Building, 3016 Lake Park avenue, and the Mazdaznan Central Hall under the direction of Dr. Hanish. Classes were also opened at Englewood at Hopkin's Hall, Home of August Gasser, Dr. Rossiter and Mrs. Rogerson. These classes were then continued by various members who acted as instructors. On January 25th another center was started at the home of Brother McNeil, Dr. Hanish giving the opening address. We have now a number of members who are able to carry on the class work as well as give lectures and thus they are aiding our Teacher in carrying the gospel of Liberation to our fellow-man.

The committee appointed to revise the by-laws, reported September 2nd and on the 16th of September the Society held a special meeting at the Mazdaznan Building to publicly ratify the by-laws, adopted by the Society. The members present signed the Declaration and by-laws in the new record-book after they had witnessed a beautiful and impressive ceremony which had been arranged by Dr. Hanish.

During the year, the Social Committee has provided entertainments and outings which were participated in by the members who know how and when to have a good time.

A number of dinners have been given at the Mazdaznan Building at which the members assisted in making these dinners a financial and social success.

In December a Bazaar was given to assist Dr. Hanish. The Bazaar commenced on the 11th and continued to the 16th, proving to be a great financial success.

The Officers and Executive Board have worked together very harmoniously the entire year; the affairs of the Society having been handled not only in a business like manner but with the true spirit of Mazdaznan. The members in general and those on committees have worked for the success of the Society. One and all demon-

strated willingness to serve in any capacity they were called upon and that is the secret of our success.

I want to thank you one and all for your kind assistance and loyal support you have given me and I shall always remember the past year as one of the brightest of my life. I have endeavored to serve you to the best of my ability, with but one object in view, in helping to make Mazdaznan a living power, carrying the message of Liberation to all mankind.

In closing, I desire to thank the one around whom this work centers, the Rev. Dr. Harnish, who has aided us, not only as a teacher, but as a father guiding our footsteps along the path that leads to Truth and Liberation.

With blessings of all good things.

CHARLES W. DENECKE, President.

Chicago, Feb. 6, 1906.

The Reverend Doctor, who occupied the chair for the evening in place of President Denicke, was pleased with the report, but asked permission to have his name stricken out as an important factor in the movement considering His Humbleness to be merely one of the many fellow-servants whose object it is to propagate Mazdaznan. the only movement in the world that has no equal, as it is the only work that has religion, science, philosophy and sociology combined, representing an order most royal in its organization, while in application it is absolutely democratic.

Brother William Herwig then read his report as Financial Secretary, showing tact and the air of a thorough business man who knows the importance of his position. In his report it was shown that the society started with comparatively nothing, but closed its year with a good name.

Brother Hartwig Goettsche then made his report as Treasurer, and, as a man of experience holding positions of trust and responsibility, he handled his papers in a most dignified manner. Everything was itemized and well balanced, showing accuracy, definiteness, arrangement and order.

The Secretary, H. W. Riley, then read the reports of other committees, and his own report. Upon request of the society the Reverend Doctor conducted the election in accordance with patriarchial rules. Rev. T. V. Jackinowicz lead the concentration while the Doctor arranged the program. The program was accepted as read and all the members rose to their feet in approval. Thereupon the tellers, Brother T. V. Jackinowicz, Brother Hartwig Goettsche and Brother W. K. Sandberg, cast the vote for each individual officer in the name of the society, with the following result:

President—Charles W. Denieke.
Vice President—William L. Barteau.
Secretary—H. W. Riley.
Financial Secretary—J. P. Thurston.
Treasurer—Julius Clauson.
Recorder—Dr. A. L. Thomas.
Sentinel—J. J. McNeil.
Custodian—Alfred Keats.
Master of Ceremonies—Ole M. Peterson.
Executive Board—B. T. Calvert, Albert Fontayne, W. K. Sandberg, James Cervenka.

With gladness in their hearts and a spirit of love and gratitude the meeting closed with blessings of all good things.

MAN: A COPY OF THE UNIVERSE.

Among the many subjects chosen for discussion by the members of the Mazdaznan Central Society, the above was assigned to Mr. J. M. Thurston, who contributed the following able paper on the evening of Nov. 28, 1905:

The subject of "Man as a Copy of the Universe," is at once both simple and complex; simple, for man is the result of growth which is governed and controlled by the natural laws of the universe, and Nature's laws are simple, economical and orderly; complex, for man on his journey through matter, from the elementals through the mineral, vegetable and animal kingdoms and on to man, has experienced every possible shade of manifestation in life; hence the complexity in the make-up of his being. Our subject, then, is as far-reaching as time, as deep as the universe, and as broad as space.

In the fifth century, before Aristotle's time, the Greeks and many of their contemporaries understood and recognized the relation of man to the universe. In fact, the people of every race and nation from time immemorial, whose minds were not narrowed and warped by creeds and dogmas, were exponents of this great truth.

But, let us examine the kingdoms through which man has journeyed and see if we cannot discover, on every hand, friendly guideposts which are forever directing our attention to the close relationship of man to everything in the universe. Observe first the mineral kingdom, we find that in man's physical composition every element of matter is contained that is in the earth, and viewing this

planet from a purely physical standpoint we observe that the mineral productions display the social inclinations which are so highly developed in man. We find, for instance, the rocks are always grouped together in numbers; there are villages, towns and great cities of them, and so with the mountains. You will hardly ever find a mountain standing out by itself, but there is always a range of mountains, and so it is with the minerals in the earth; the strata of the earth are all grouped together in accordance to their kind.

This idea of a social inclination among the different manifestations in the mineral kingdom may appear ridiculous to the average mind, but the facts remain the same, that the salient characteristics of that kingdom, even to the casual observer, are socialistic.

In the mineral kingdom we also find intelligences corresponding to those of man's emotional nature. In the rocks and the metals of the earth is portrayed the rest, peace and quiet in man's nature; the babbling brook and the rushing river, seeking its own in the bosom of the turbulent sea, correspond to that restlessness in the soul of man which ever urges him onward and upward to his own —that boundless ocean of the infinite.

In the vegetable kingdom there is abundant evidence of the social inclinations of all that grows out of the face of the earth. If we will observe Nature's forests and gardens as she has arranged them we will find that, like the mineral kingdom, only to a more marked degree, she has them orderly and systematically located in groups and families. For instance, we find whole forests of oak trees, and again in another location the pine tree has formed a settlement. This is true with all kinds of trees as well as the smaller plants, grasses, etc. The California big trees are a notable example of that law in Nature which impels everything of its own kind to associate together for its own protection and that it may perpetuate its own. In the Sierra Nevada Mountains of California, near Fresno, is a small grove of these magnificent giants of the forest, and the striking feature of this kingly settlement is that they are so closely grouped together. Two hundred and fifty miles north of this colony in the same range of mountains is the Mariposa grove of big trees, all within a radius of less than one mile square. Again, one hundred miles north of this settlement is the Calaveras Grove with its trees in a still smaller radius.

Now, why were not these trees scattered through the mountains over this three hundred and fifty miles of country instead of being grouped in settlements? The soil, the climate and altitude is just

the same. Is it not that all forms of manifestations of like intelligences are attracted to each other that they may maintain their position and perpetuate their own kind? This is true in the lowest forms of the mineral kingdom up to the crowning culmination in vegetable life, and from protoplasm to man.

In every form of plant life there is an intelligence which has its own correspondence in the make-up of man. Many of the "earmarks" of this correspondence may be easily detected by the most casual observer.

Plants, like unto the human race, have their periods of rest and activity. They struggle forth into manifestation, they grow to maturity, they bear fruit after their own kind, they wither and die. Individually they display prominently many of those characteristics found in man. Some have a sensitive nature, so much so that if they are handled, their leaves will wither; others, very choice in the company they keep, show agitation when brought in too close contact with an enemy. Sometimes we find our house plants are not doing well, although they have the best of care, when, if changed around, they would flourish again, for they are then within their own peculiar atmosphere.

The most notable aspect in the evolution of plant life is its striking similarity to the growth and development of the different races of men. We note in the vegetable kingdom that the finest specimen of a species is produced by the blending of the best there is in an entire genus. By budding and grafting plants of corresponding intelligences we procure the very highest points of development in each one of them, thus, we have a separate and distinct plant which contains only the highest development of its species and now that it is endowed with all of the best in its kind it must necessarily be greater, for the whole is greater than any of its parts, consequently it has made a decided advance in the scale of evolution.

This fact is true in the development of the races of men. In some of the eastern countries the people are inclined toward spirituality, owing perhaps to their environments, education, and religious belief, while in another country their emotional natures are prominently developed. It is said that "the Englishman follows virtue from a sense of duty, the Frenchmen from an emotional aspiration toward the beautiful." Again in other parts of the globe the people are intellectually inclined. We especially refer here to those beings who are self-centered as to the personal man; they generally possess considerable tabulated knowledge but have not understanding of

their higher selves. Then there are the sharp, shrewd, materialistic "money-getters" of America, with whom we are all familiar.

In each race of people of the earth there is some particular point in their development which is superior to that of any other race. This is due perhaps to climatic conditions and their geographical position on the globe, so every nation has its point or points of advantage over other nations. Now, it is the blending together of all these different races that produces a new race, and one which is far superior to any of them, for this new race contains those highly developed points which were in all of the other races. We perceive then that the law of progression and growth operates the same in all the kingdoms.

Let us consider briefly just a few of the most apparent points of similarity between animal man and the lower order of animals. As we pass into this kingdom we find that from the tiniest ant to the huge beasts of the forests and in every form of animal life in the seas the tendency to herd together is universal. The social inclinations are more marked.

Every characteristic, peculiarity of habits or expression of emotions in the lower order of animals may be clearly traced in man. It is apparent, too, that animals are not only observant of the first law in nature—self-preservation—but many of them are provident; they lay up large stores for the winter and prepare comfortable homes for themselves. In considering this phase of the subject we conclude that the percentage of animals that are thrifty and industrious is about the same that exists among men. The majority of the human race show a marked resemblance to their younger brothers in their lack of concern or anxiety respecting their material wants. Most of mankind go through life, like the animal, satisfied with enough to fill their stomachs and have no thought of providing for a rainy day. While we may consider these facts of minor importance they are, nevertheless, patent and are links in the indisputable chain of evidence which connects man with every form of manifestation. The more highly developed animals plainly display most all of the human emotions, such as fear, surprise, affection, pugnacity, curiosity, jealousy, anger, play, sympathy, emulation, pride, resentment, grief, hate, cruelty, revenge, rage, shame, regret, deceitfulness, and I believe we could consistently add to this list benevolence.

It is a fact worthy of note that these emotions are manifest in the

mind of the growing child in about the same order as they appear in the animal scale.

When we come to consider the point in evolution which has been reached by the animal creation and observe the intelligence with which they are endowed, we marvel at the many lessons which man may learn from them, and we must admit that if they possessed a language by which they could communicate their wisdom to us, we would be bound to acknowledge their superiority in many ways. Man has been so misguided by hereditary suggestions that the majority of humanity have strayed far from nature's fold.

One writer has said that evolution has done for time what astronomy has done for space. If we will but observe the workings of this great law of growth we cannot but recognize in man a corresponding intelligence to every possible form of manifestation in the physical universe. Everything in nature being dual and having its counterpart in the Infinite or in the subjective world, it must follow that subjective man or the soul of man also has intelligences corresponding to the subjective side of all forms of manifestation on this earth as well as on all of the countless globes throughout the universe.

Living organisms can truly be said to be created in the image of the living Cosmos. They are microcosms and can be looked upon as relations of the macrocosms, of the immeasurable All. This is more true the higher an organism is, and particularly so with man. There is surely a scientific truth in the words of Moses when he says: "So God created man in His own image, in the image of God created He him." That man has risen from a low beginning to his present height should not be humiliating to him, but elevating, for it proves that he may ever continue to develop his soul to greater and nobler heights. Man is potentially all wise, for that life which has passed through every conceivable form of matter down through eons of time in its cycle of necessity is God in His own creation.

In the light of the Mazdaznan Philosophy we should all be able to realize our birthright and come into possession of it. By so doing we know all things, and, consequently, we know God and ourselves. Man, then, is the result of all that is past, the crowning culmination of God's handiwork—the flower of creation. In the words of the immortal Shakespeare: "What a piece of work is man! how noble in reason! how infinite in faculty—in form how express and admirable! in actions how like an angel! in apprehension how like a god!"

THE ORIGIN OF THE IMMACULATE CONCEPTION.

The above named subject was discussed at the meeting of the Mazdaznan Central Society, Tuesday evening, Jan. 23, 1906. The paper of the evening was read by H. W. Riley. Owing to the writer having made many personal references to particular persons and systems considerable of the article has been omitted. Enough is herewith published to make the writer's opinions quite clear on the subject. The following is an abstract of the paper, as read by Mr. Riley:

In order to do justice to such a subject as has been assigned the writer, he should have been given more time to prepare himself and obtain data from which to write an authentic, interesting and instructive paper such as he could contribute with the feeling that he had done his best with the material at hand.

But certain committees have a faculty of giving out subjects for discussion with a recklessness and abandon that would cause a twentieth century chauffeur to hold his breath in astonishment at their remarkable performances. Such actions are considered by these committees as being in accord with the spirit of Mazdaznan, so they hand out the subjects right and left, never for a moment considering the feelings of the incapable, on whose unfortunate shoulders such a weighty problem may fall.

And just to think, not much more than a week—and a busy one, too—in which to prepare ourselves. With such a very limited period in which to get information; with a very limited amount of time to consult a very limited amount of literature; and with a much more limited knowledge of the task before us, it will necessarily follow that our information must be limited, unless we draw upon the vast domain of infinite knowledge that abounds in nature, and tell of the many things that have been revealed to us in that great storehouse.

To make our selves understood we must start at the beginning and define the meaning of the term, "Immaculate Conception." Immaculate means something without stain or blemish; it must be spotless, undefiled, clean and pure. Just here let me interject an idea that may serve as an illustration of the meaning of this word. We may go many places, we may learn many valuable lessons and see many things, but how few have ever found anything that was pure, spotless and undefiled? If we guide our senses in the right direction it will not be such a difficult task to recognize that a ray of the rising

sun answers the definition of the word immaculate as nearly as anything we can think of on the physical plane.

The word conception is not so easily defined, as it is used in many ways. It refers to the formation of an idea in the mind; when we see an object with our eyes open we have a perception of it; when the same object is presented to the mind with the eyes closed, in idea only or in memory, we have a conception of it. To have a conception of an object is to understand it. The word is closely related to the verb conceive, which means to form in the mind; to plan; to devise; to generate. Another definition of the word conceive is to know; to imagine; to comprehend; to understand. But the definition that answers best the sense in which the word conception is to be used in this connection is given as the act of receiving into the womb of the seed and the beginning of the formation of the human embryo.

The title of this paper says that we are to discuss the origin of immaculate conception, and this is where we must halt and consider. Just to think for a moment—the origin. This word means the source; the beginning; that from which all things primarily come. To trace the origin of the immaculate conception back to its source or begining would be as hopeless a problem to solve as the one relating to the genealogy ot the chicken—in which was first, the hen or the egg?

To a student who has shaken off the shackles of orthodoxy, and emerged from the dungeons of superstition and bigotry into the open air, where he can breathe in the life-giving essence of common sense and reason, the miraculous tale of the immaculate conception becomes a mere fable quite similar to those that appeared in the mythology of the ancients. It is entirely probable and reasonable that the inventors of this fable borrowed their ideas from either the Greeks or the Romans. We are even informed that over 9,000 years ago that master sage of ancient days (Zoroaster), whose remarkable career we have heard from the lips of our teacher, was conceived immaculately. It is also said that the eminent and illustrious Chinese sage, Confucius, was a child of immaculate conception.

The founders of certain forms of worship were more or less acquainted with ancient Greek and Roman mythology. Many of these tales refer to the intercourse of gods with women as being of common occurrence. Many of the great men of the heroic age in Greece were credited with celestial parentage. We read of one of these gods, who assumed the form of a swan and made love to

a beautiful woman, and in this guise became the father of her four children. There is also the well-known story of an amorous god assuming the form of a bull in his visit to the earth, and who enticed a beautiful girl to climb on his back and then plunged into the sea and swam away with her. To read this and many other remarkable escapades of this particular god during his visits to earth would lead one to the conclusion that his conduct while sojourning here was anything but godlike. Such tales as these were quite common, and their popularity prepared the way for the fable of the immaculate conception and made its acceptance by the followers of the faith as the most natural thing in the world.

Mazdaznan agrees with the gentleman from Missouri who enunciated the now celebrated saying, "Show me," and will not take it for granted that such a tale is true, because it is sanctioned by religious authority. * * *

But what of the possibility of immaculate conception? Was there ever such a happening, and, if so, will there ever be more of the same kind?

Physically and materially speaking, it is as reasonable for one to reap a crop from a field in which no seed has been planted, as to argue that the phenomena of conception, gestation and birth can take place where there has been no fertilization. It does not require deep study to learn that nature's one way of perpetuating life in the four kingdoms is by a process of planting, gestation, growth and fruition. If it is a sin to be conceived in nature's way, then we are all steeped in impurities; we are full of blemishes; and every act of ours, from the cradle to the grave is an accumulation of more sin, which can only be forgiven by a belief in a man who is said to have died to save us.

A close study of that portion of the Declaration of Mazdaznan which we now quote will assist in solving this problem:

> "Mazdaznan recognizes the Holy Family of Father, Mother and Child as the expressing principle of Unity through the Divine Trinity, forever revealing the Divinity of Creation by the Perpetuation of Procreation, as the emulation of Union."

All conception is immaculate when participated in with a knowledge of the proper relation between the parents, and the result of such union will be in fact a Christ unto that household. With sex, physique, disposition, characteristics and tendencies all care-

fully determined in the prenatal state, and with the advent of the little stranger looked forward to as an occasion of great rejoicing, his entrance into the home life will be hailed as the coming of another savior into the world, and he, too, will be immaculate. Do you think that the mothers who brought us into the world harbored the thought, although it has been taught for nearly 2,000 years, that we were conceived in sin and born in iniquity? Perish the thought. Their unbounding and undying love overcame all man-made dogmas and beliefs and they gave good children to make the earth happy in their presence. Can you conceive an impure thought in your heart when you see a proud mother holding a cherub in her arms? Even the so-called savages held woman in a state of veneration and awe and regarded her as the "mother of God." If she was the mother of God, how could she sin? If we are all sinners, how can all the good thoughts, noble words and brave deeds of men be accounted for?

There is also an individual immaculate conception which no other system teaches in so plain a manner as does Mazdaznan. It is the birth of the child life within each one of us and which, if its teachings are followed, will lead us out of darkness into light; will deliver us from bondage, and will make our journey through this life one continuous round of pleasant experiences, thus enabling us to adapt ourselves to any situation that may arise and become its master. A study and practice of Mazdaznan teachings will enable us to grasp a fuller and deeper meaning of the immaculate conception and will unfold to us the limitless possibilities of man. It teaches us that life is crystallized light, and that life cannot exist where there is no vibratory action. As we develop and progress, more light will be required to sustain us, and less of the products of the earth. We will quote from that most valuable work, "Inner Studies" on this subject. The author says, referring to the results obtained through exposing our bodies to the rays of the sun:

> "This immaculate conception then brings forth the child undefiled, born within our own being by good behavior, that sets our higher nature free, raising us from out of the depths of materiality into the consciousness of the Higher Self. It is at this point that we begin to realize the grandeur and sublimity of our true being and feel that we are a child again."

The idea of life being crystallized light has not been dwelt upon to our satisfaction. A crystal is a transparent formation of some metallic substance, presenting smooth surfaces at different angles, the diamond being the most valuable of these formations. For the crystal to be perfect it must be spotless, immaculate, pure. Light is the agent which illuminates and dispels darkness. It is described as being a flood of luminous rays which flows from the sun and produces day. Life is best defined as it was contained in the works of the ancients as being " a conscious state of continued happiness."

If we are the holders or containers of crystallized light, we are then as far superior in value to the diamond as the sun's rays are superior to the fitful, flickering flame of the candle. To become conscious of this crystallized light we will first have to clean up our material self, our mental perception must become broader, and through the focussing point in the eyes we shall be able to witness the beauties of the soul.

A conscious state of continued happiness seems so far off to the ordinary mind that no attempt is made to verify the possibility of such a state. This crystal of light which we all hold in our bosoms is the real pearl of great price, and being conscious possessors of such a rare jewel, we are privileged to enhance its value, for it will last forever. By the action of the breath we draw the centrallized life principle to it and thus lay the foundation of an imperishable structure. It will prove its presence within our beings and the rays emanating from it shall be known to us as thought, word and deed. These three expressions of the light within are its reflections and we can learn from them the condition of the source from whence they emanate—whether it is clogged, muddy or impure, or, on the other hand, whether it is without stain or blemish, pure and spotless—in fact, immaculate.

Do we realize the important part that we play in life? Is there any system that will break the images of the past and tell us our true mission in life like Mazdaznan? Is there any other system that offers us so much, here and now, for such a little expenditure of time and money?

Before closing, we wish to remark that Mazdaznan does not appeal to the fad chaser, to the self-seeker, to the ambitious. It has nothing for them, and if they think they can use the system as a means to accomplish their own personal ends, they will but hasten the hour of their own destruction.

Mazdaznan offers to you and to me all the good that our developing senses can comprehend. It assists us in our investigations and selections. It encourages us in our efforts to develop our abilities in this world of expression. It is our haven of refuge in time of storm and the solid foundation on which to set our feet when it is necessary to stand alone and assert ourselves. It proves to us that when the child of the immaculate conception is born within us, we will learn that our bodies are the temples of the living God, and that this ever-present child is in fact the God made manifest in the flesh.

Mazdaznan is then the only system that uses the fourfold means of Sociology, Science, Philosophy and Religion to gain the desired end of a realization of the true and only immaculate conception—the union of God and man in the flesh.

THE EVOLUTION OF THE ELEMENTARIES AND ELEMENTALS.

By Counsellor James Cervenka.

In discussing the subject under consideration, we have no books to guide us, and had we had them, our time was so taken up that we could not have read them; consequently we were thrown upon our own limited resources. If we have grasped the spirit of the subject rightly, we would have styled the lesson, "The Evolution of Matter and Involution of Elementaries and Elementals," for evolution depends upon involution and involution depends upon evolution; the one cannot go without the other, both depending upon conditions which when present, nothing can and nothing will stop creation, and creation is wherever the process of evolution and involution is. The word evolution is derived from Latin from *E* and *volvo,* and means unrolling or unfolding. We cannot conceive how a continuous unrolling could go on without a reversed process or without ever rolling in, yet this double process of unfolding and infolding consists of two distinct forces moving within one another like a wheel within a wheel and without one or the other, creation would not, could not be; for the world of matter depends for its evolution or animation on the world of *elementals,* commonly called spiritual world, and the world of elemental depends upon the world of matter for its expression. The one without the other would be dead. ***Elementals***

and *elementaries,* as we conceive them, is the primal energy and primal cause of the process of animation, growth, evolution or life, depending upon condition whether in the mineral or vegetable kingdom. We have heard of a mushroom breaking through a 5-inch layer of cement work in a basement, which was very moderately heated, and only partially lighted. Think of the delicate structure of a mushroom, having the necessary condition, the *elements* and *elementaries,* finding the way for that life that was begot under that cement work that it may see its light and gain freedom.

Everything that exists in nature is dual; visible or invisible; material or spiritual. The sparkling dewdrop that bristles upon the leaf of the blushing rose has its invisible self, and the rose that absorbs the elementals as well as the elements of the dewdrop, yes that rose, too, has its mental or spiritual existence; and its stem, and its thorn and its leaves, the fibre and the color all have a mental world of their own; and the rose draws out of the elements and elementals, its garments and its fragrance and boasts of them to the passer-by. We do not have to think ourselves millions and millions of years back into this world's history to find or understand the evolution of elementaries and elementals. We see them *every day* in everything about us, for progression or evolution is eternal just as elements and elementals are eternal. We should, however, in order to derive any benefits from this lesson, understand that they are ever ready to enter into activity, be it into the obnoxious thistle or the timid and innocent violet, the hideous brute or the crowning glory of creation—MAN.

There are in nature two properties or attributes which in the drama of existence or existences play a very important part and which our senses readily recognize. One is to impart, to confide, to tell. The other is to join, to unite of like to its like. How does the bell send its vibrations to our ears? The very elements of the air, which are the out-breathings of our mother earth, tell one another until their tales have reached our ears, and when they have died away from our sense of hearing they are still tolling their tale on and on into endlessness of space and eternity of time. And now watch the flock of geese when they are brought home from pasture and they are filled to their satisfaction, now listen to their gossip, to their warblings, one might sometimes think they are philosophers among them.

Now, what are we doing, even we Mazdaznan, as we call ourselves? When coming into possession of a new bit of truth, which

we have not seen before, we run off our legs to tell of it to someone else, lest perchance if we don't we may lose it again; and how intuitively we know where to tell it and who to tell it to, for to tell it to others it will not be understood and not appreciated. But how inherent is this all throughout nature. Look at the face of the moon, how sadly she shines because the light is not her own, she seems almost pleading with the earth to take her on its bosom and warm it there.

Look at the sun how proud it is, and how willing it is to impart that ray of light and heat of which it has abundance, and if we have spoken of the traveling of sound, how much faster does the light travel? If the sound transcends our auditory organ, does not the light? The Roentgen ray, and other light or rays discovered since Roentgen, prove it conclusively. And what is true of imparting is equally true of the joining or unitizing principles. How many invisible points of vapor will unite to make one drop of the falling rain? How those pools of water will find their way into the running brook, and the brook into the turbulent river, and the river into the mighty ocean! How many grains of sand will join to make up a mountain? These states are all progression or evolution of elementals and elementaries. But let us turn our attention to the seed. We throw it into the soil. Before it can send a new sprout or stem, it dissolves itself to the very minimum point of its own life and in giving new life its former form, its former identity is lost. Thus the seed offers or sacrifices itself that there might be life of its kind in greater abundance. The sprout, once having taken root, if the soil is congenial to it, will attract to itself from the soil and from the atmosphere its kind and its like, elements and elementals that are suitable to its make-up, mingle and intermingle, until it realizes a state of maturity, expressing once more its own identity from which it started as a seedling, only in much greater abundance and numbers.

Everything that goes to make up this earth and its atmosphere, or in fact that goes to make up the universe, has its counterpart in the world of elementals. They are in the glory of the rising of the sun as well as in the golden fringes of the clouds at the setting of the same. They are in black clouds of the coming storm as well as in the rainbow colors that herald that the storm is over. They are in the creeping mistletoe as well as in that oak of a thousand winters. They are in the flickering butterfly as well as in the largest of animals, the elephant. They enter into the make-up of

everything, and everything in its dissolution yields these elements and elementals to their source, which seems to us the very river of life itself.

And pray, what position does man, or should man, occupy in this grand panorama? Man should be both a spectator and actor or director in this great drama. For man stands on the border line of this dual world, on its summit we might say—and with right position taken he can turn the funnel of the magic lamp of his wisdom in either direction and converse with elements and elementals whether embodied or disembodied, whether in the visible or invisible world. With the right position taken he can not only converse, but he can direct and control them to his imperial will. And when man attains to this height of human perfection, he becomes what sages used to call AN ADAPT. Adapt, because he *adapts* his life to the requirements of a ruler of infinite domains.

The prevailing idea in religion throughout the western world for centuries past was to teach the people to expect a heaven or hell in the world to come as something apart from this world, or from this universe. This was because the teachers, (with very few exceptions) themselves, did not know any better, and so the blind led the blind. The religion was a belief without understanding, therefore *without faith;* and as a result, to the educated, heaven lost its charm and the hell its terrors, and the lowly are held together through superstition and ignorance, so there is a *ba-bel.* Redemption from this state comes through understanding. We know we are the result of the desire of expression. The elementals are desirous of expressing themselves, that is, to make themselves visible, audible, and tangible; and the only way they can express themselves is through the material or objective world. We can see it on the window pane through the artist, *Jack Frost.* We can see how he tries to make a leaf, a fern, a tree or a mountain, again we see his hand tried at embroidery. And again examine the fresh fallen snow and see the formation of the beautiful and symmetrical stars coming down from heaven. Let us split the rock and sometimes we will find similar phenomena even there. Do we not feel it in ourselves? If we haven't any material body, how can we express ourselves, our ideals, our thought, our innermost desires? The desires especially, though unconsciously on our part, are carving themselves out nevertheless, on our countenance. We can read the laughing disposition in that dimple of the cheek, and we can read the

troubles and tribulations of a person in the furrows of the brow and one does not have to be an adept either, to read them; and we can readily understand that as the laughing disposition leads to good health, symmetry and beauty, so the brooding disposition leads to indisposition, sickness and untimely dissolution of the body. The one builds up, the other tears down. The desires of our hearts through our minds, attract like elementals into our own spheres and our thoughts and they express themselves through our bodily states and countenance of the face; so here we have the evolution of the elementals going on, even in our own lives, through our own bodies. And what is true of our bodies is true of the planet we inhabit. Its mountains and its valleys are but the furrows upon her face that Father Time has wrought out, and they testify of her days of sorrows and tribulations; for we must not suppose that that which gives life to endless variety of animate objects is inanimate in itself, itself without senses. For if the earth is without senses, where did we get ours? And her senses must be in preception proportionately, immeasurably larger to our own, as her size is to our size larger and her experiences must be so much more varied than ours, yet if we are properly attuned, she is ever ready to yield and to reveal all she has and all she knows. Yet man, through an improper conception of life, and consequently, improper living, has stunted his senses to such a degree that some animals and insects will draw information by inspiration easier than he. Let us take the spider as an example. We can close up a dusty room in which there is some light and a certain amount of humidity; that is, certain amount of heat and moisture. There need be no life in it visible to our eyes. We close up this room and sometime later we enter and find spiders. We shall see the spider constructing the most intricate and ingenious networks, suspended on trusses and bridges, the mechanical construction of which would baffle a man. Only very recently a scientist has stated that suspension bridges of our day are constructed after the pattern of a spider's bridge. He stated, too, that to an ordinary student of an engineering course, it takes six years of very hard study to grasp the points of constructing bridge work which the spider has acquired by instinct. Of course, for science to endow the spider with *intelligence* would be ridiculous, but it is all right to endow him with *instinct*. The same scientist recounts the ingenuity of the spider in building its bridges, exposed to winds, how it strengthens the ropes that are exposed to more winds than others, how it employes leaves, twigs and even pebbles

for ballasts, showing conclusively that the spider is using reasoning power, but to science it is *only instinct.*

Strange that man, who is the crowning glory of the Creator in his creation, is not endowed with such instinct, but has to learn for six long years what the spider knows without any schooling at all. We believe that the fault lies with our school system. That were we taught properly, as is shown by our Reverend Teacher in his harmony classes, we and our children would learn those points, and other computations as well, as quickly and as easily as does the spider. The difference is that one system teaches to acquire knowledge or understanding through external means, while the other teaches to come into possession of knowledge from within or by way of inspiration. Through inspiration man comes into communication with the very *elementals* that have passed through varied stages of existences and *draw from them or read in them* these varied solutions of problems that otherwise are so difficult to solve.

We are a collective body of elements and elementals. The elementals collecting, uniting, forming and shaping the elements into form and expressing themselves through this form. Chemistry teaches that there are some seventy elements constituting this solar system, fourteen of which are found in the human body. But chemistry is still finding new elements heretofore unknown, and as the visible passes into the invisible through countless variations, so we think it is impossible even for chemistry through external means to find the limit of the elements, but as man will develop on the paths of progression or evolution, new elements will descend to enlighten his mind and he will discover new elements in the solar system and in his make-up—*his body.* For, to the infinite, there is no end. Only very recently word came from the University at Prague, that Professor Malic discovered a new element, which, when gathered in larger numbers into a single cell, gives light, bright enough to enable one to read by it, and the professor hopes to be able to so gather it as to form a self-existent lighting lamp. We believe that there are untold wonders yet to be revealed to man's perception. We believe that the spider is a living wonder, and that the ant, the bee and the butterfly as well as the swallow and many of the lower creatures are living wonders before our eyes. We believe that the elementals that enter into man's spheres, must have gone through these lower stratas of life, therefore, man properly attuned, could accomplish what these can accomplish. We believe that mankind always felt this belief, but knowing not how to pro-

ceed, how to get at it, was groping in darkness. But at last a messenger came with a torchlight high up in his hand, a torchlight that chases away phantoms and shadows radiating light in every direction like the sun at its meridian height. And what should we do at the hour of deliverance? We could not answer better than the author of the Psalm of Life, when he says:

"Tell me not in mournful numbers,
Life is but an empty dream,
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal,
Dust thou art and dust returnest,
Was not spoken of the soul.

Not enjoyment and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Find us farther than today.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

CHARLES ZIRRIT, of San Diego—who appropriately lives on Arctic street—tells as follows of the radical method he adopted to avoid catching colds: "First, I have been convinced that what we call a cold is not an enemy, but a friend. It is nature's effort of ridding itself from impurities. I thought if that is the case, then I will catch all there is to catch. So I started out to catch it all last winter, by sleeping outdoors just with covering enough to cover nakedness. The result was a very big catch, for I had the worst cold you can imagine, with thick yellow and green discharges from the nose and throat. But that did not hinder me from sleeping out half-naked, for I wanted to catch all there was, and so I did. The discharge from nose and throat continued about a week, and then began to disappear gradually, leaving my head very clear and my mind cheerful. Since that time, which was last December, I could not catch any cold if I wanted to, for there is nothing to catch. I have been sleeping on the ground up to the present time, even through the rainy season, when I had the opportunity to enjoy a wet pack, many nights, of the purest rain water. I do not wear either shoes or hat, since that time, and give all the light I possibly can to the skin of the entire body, in order to produce a healthy action of the same."

DIFFERENCE IN FASTING AND STARVING.

Fasted for Forty-Two Days and Still Lives to Tell of It.

It seems rather late in the day for me to say anything about my long fast, but as I have been requested to give my experience, I do so cheerfully, hoping it may be a "lamp unto the feet" of others traveling the same path.

That fasting is of great benefit cannot be denied at the present day, and that the use of this method of nature's cure is increasing is proven by the fact that scarcely a day passes that we do not read in the newspapers of some one who has completed a fast of thirty or more days, and the verdict in each case is that the faster has experienced great benefit.

In one thing, many of us make a sad mistake and consequently meet with disappointment—that is, we expect ONE long fast to rid us of disease and to adjust the undesirable conditions that we have been piling up during a lifetime. This is unreasonable, when we stop to consider the conditions under which we were conceived, born and have lived. If the Saints and Saviors found it necessary to fast, then how much greater the need for us to fast, not only often, but long.

In taking up a long fast my desire was to eliminate from the system the accumulations of a lifetime of wrong living. Knowing I had consumption and that the smaller intestines were lowered, I asked Dr. Hanish how long I would have to fast to get the intestines back into position. He said about three weeks. So I started to fast on April 19, 1904. By the end of the three weeks I *knew* that the smaller intestines had gotten back into their proper position, and I felt so good that I concluded to continue the fast to thirty days. At the end of that time circumstances had arisen that made me feel that it was necessary to *prove* that a *woman* could fast forty or more days. That I could do this I never entertained a doubt, and that I *proved* it, has been a source of great satisfaction to me. I got tired of hearing it said that it was all right for the men to take long fasts, but that woman had not the strength nor vitality to do it. Now, I know whatever man can endure, I can endure.

From April 19 to May 31, no morsel of food passed my lips, and during the first two weeks no liquid—after that I occasionally took lemon juice with hot water—about a teaspoonful at a time. I had no

method of taking this at stated periods. I had no desire for even liquid, but it was necessary to take it from time to time to prevent the tongue from swelling.

Not a day was missed from my work during the entire time, in fact, during the whole of the first month I had extra work outside of the office which even necessitated the preparation of food for a patient at least twice a day and sometimes oftener, and I never, so far as I remember, missed a class or Sunday lecture on account of the fast. Never was pale, but had a good color the entire time, except about the tenth day, I did look hollow-eyed but that passed away after a day or two. At no time did I experience the slightest hunger and it was months after I broke the fast before I was ever really hungry at any time; not, I think, until after I came to sunny California, the Land-of-Out-of-Doors.

On May 31st, the forty-second day of the fast, I took a small wine glassful of vermouth cordial that I made myself under our master's direction, and later some orange juice beaten up with a teaspoon of olive oil. Then, for several days, I boiled a bunch of fresh parsley in a cup of water, a pinch of salt and a teaspoonful of olive oil, strained, then thickened slightly with rice flakes. I dieted on various fruit juices beaten up with olive oil alternated with the parsley broth for about ten days, after which I took solid food.

During the first twenty-one days of the fast I lost twenty-two pounds, the next twenty-one days, I lost two and one-half pounds, but I never lost my strength, which proves the assertion so often made by Dr. Hanish, viz., That *we get no strength nor vitality from food;* that all the vitality we ever had or ever will have is stored up in these little bodies of ours; that instead of so much food what we need is to breathe, breathe, breathe.

We hear so much of people starving to death after only two or three days abstinence from food, that the impression is given the public that one is liable to starve to death during a prolonged fast. The latter is not possible, while the former is, for starving and fasting are not the same, and the action of the mind in these two conditions is entirely different. To prove my assertion, I am tempted to give a bit of personal experience that came into my life before I ever heard of fasting, except that mentioned in the Bible: Twice I was forced to *go hungry* for some days owing to lack of funds with which to purchase food, *and I did almost starve to death.* The mind was so oppressed I could see no way out of the difficulty, and felt sure I never would have anything again; still, tenacity to

life, the incentive to "hold on" in spite of hardship, kept me from going to pieces until things could take another turn. Of course, this was long before we knew anything of breath or that one could survive for weeks or even months without food.

During a *voluntary fast* the mind is at rest. The bare fact that we know there are "no strings on us," that if we feel we cannot carry out the fast we can go and eat, relieves the mind of all tension, And I know of no other time when one is so rested mentally and physically.

In conclusion I wish to pay tribute to our beloved master and teacher, Doctor Hanish, for the patience and untiring effort with which he has sought to impart to us the wonderful Mazdaznan message. While I know he does not care for commendation, that the fact that he is doing his work is, to him, satisfaction enough; yet, those of us who have received so much at his hands, do like to speak of the noble work he is doing. When I think of the way we used to live, before he came among us, of how we were struggling along in the dark with no one to show us the *right way,* to say, "This is the way; walk ye in it," it seems a miracle that we are here at all.

MARIE DAVENPORT VICKERS.

Los Angeles, January 31, 1906.

"TO OBTAIN the most positive and immediate relief (from the appetite for alcoholic liquor) we must subdue all brain irritation and conserve wasting energy with 'repression' glasses, which act on the largest gray-matter area of the brain, the visual centers. The action of 'repression' glasses in subduing the irritability and appetite is immediate." This is an advice given in a book highly recommended by the *profession.*

Spot Cash Paid

FOR OLD BOOKS

By **George Engelke**

280 North Clark st., Chicago, Ill.

Entire Libraries or Single Volumes Bought

MAZDAZNAN and other Modern Thought Literature on Sale.

Let me get you Sacred Writings of the Orient, Cheap.

Los Angeles Chips.

The Mazdaznan Society of Los Angeles, Cal., has moved its headquarters to 402 West Seventh street.

Preliminary classes in Breath and Health Culture are given every Tuesday and Thursday evening under the direction of Dr. Tanner.

This Society is also fortunate in having the Intermediate Course delivered by Brother David Ammann. Wednesday evening of each week is devoted to this series. Brother Ammann is one of the deepest and most earnest students of Mazdaznan on the Pacific Coast and we can heartily recommend him as capable and able to teach the spirit as well as the letter of the incomparable Inner Studies.

A Mazdaznan restaurant has been opened by the Sanitas Food Company, under the management of Mrs. A. J. Stein and Mr. J. Parkus. Such an institution as this has been needed in Los Angeles for a long time, and in the hands of Mazdaznan it will become a popular resort where only the best of foods in the proper combinations are served at reasonable prices. The restaurant is located at the headquarters of the Mazdaznan Society. To the weary traveler who wants to get a "square" meal and information regarding Mazdaznan this restaurant is destined to become a modern Mecca.

The hour of Sunday services has been changed from 11 a. m. to 8 p. m. to accommodate those desiring to secure their breakfast at the restaurant.

The Mazdaznan Socity has elected the following officers for the ensuing year; President, David Ammann; Vice President, Mrs. M. C. Rogers; Secretary, Mrs. J. H. Wilder; Recorder, Mrs. Anna Ohlson; Financial Secretary, J. Parkus; Treasurer, Fred. Hass; Sentinel, C. Pfuetzner; Custodian, Mrs. Walker; Master of Ceremonies, Carl Holdorf.

A decent person never criticises and a fool must not while Mazdaznan cannot criticise as they know better, but pretenders will ever find fault until they repent and fast for hundred seasons. Selam; peace, peace.

SYLMAR OLIVE OIL

DIRECT FROM THE RANCH IN **CALIFORNIA**

Sylmar Olive Oil was awarded the Grand Prize, highest award, at the St. Louis World's Fair in competition with all other olive oils. It is the natural oil of olives, to which nothing has been added, nor anything taken away; guaranteed qure. It will keep longer than any other oil without turning rancid, We own the ranch, the trees and the mill. We produce this oil under the most favorable conditions from the finest ripe olives grown.

Sylmar Olive Oil retains all the rich, fruity flavor of ripe California olives and is most palatable. Sylmar Olive Oil is absolutely the finest article of its kind produced and can be purchased with the confidence that every bottle will stand the most rigid chemical analysis and be proven absolutely free from adulterants.

Natural Oil of Olives Perfected from "Blossoms to Bottle" on the Largest Olive Ranch in the World.

Send postoffice or express money order for $3.00 for three quart-size bottles, and we will deliver them to you express prepaid. Give your grocer's or druggist's name and we will offer him the agency.

We publish a booklet containing physicians' directions for medicinal uses of olive oil, cooking receipts, government recommendations, descriptions of our process, and directions for detecting adulterants in olive oil. We will send this booklet and a sample bottle of the oil to any address for 10 cents postage

Two tablespoonfuls of Sylmar Olive Oil contribute more nourishment than a pound of meat, because it is wholly assimilated without taxing the digestive organs. The body is a machine which must be lubricated in order to run smoothly and be vigorous. Eat natural olive oil freely and pay the doctor less.

LOS ANGELES OLIVE GROWERS' ASSO IATION

305 Bradbury Building Los Angeles, Cal.

$500.00 FOR SHORT STORIES

This is the sum a Chicago young woman received last month from various publishers. A few years ago she was a school teacher. She loved to write and was determined to succeed. She went at it systematically as she would any other calling. SHE LEARNED HOW TO WRITE AND SHE LEARNED THE MARKET. Naturally she has suceeeded.

If you have a taste for writing and want a good income, easily earned, we will tell you how to develop this taste so that it will bring the income. We offer you no theory—nothing but facts, and the most severe criticism and personal individual help on your own stories by mail. Address

PAGE-DAVIS SCHOOL
OF SHORT-STORY WRITING
Dept. 281. 90 Wabash Avenue. CHICAGO, Ill.

DENTIST **Dr. Low,** after twenty years in the
89 Madison street First Naticnal Bank Bld'g.
has moved on account of building being torn down. Dr. Low makes low prices and guarantees fine workmanship. **Inventor of Crown and Bridgework.** Special discount rates to Mazdaznan pupils.

THE GHOURKI BRINGS GOOD LUCK

What is the Ghourki? Why, it is a little Magazine published in the interest of the Tribe of the Ghourki, an association of folks who think for themselves. You ought to belong to this Tribe. It will cost you 25 cents to join, and at the same time you will be entered on the Birch-bark scroll and get the Ghourki Magazine for twelve months. I accept the money of any country. Send the 25 cents to day, I'll need it by the time it gets here. Address,

THE CHIEF OF THE TRIBE,
Morgantown, W. Va.

A SEX SYMPOSIUM.

A series of articles on the sex question in running in that unique Puget Sound Magazine "Soundview." The contributors are among the deepest students of the subject in America today. Among the number are Drs. Hanish, Conger, Greer, Nancy McKay Gorden, Leroy Berrier, Lois Waisbroker, Harry Gaze, James F. Morton, Jr., and Elmer Ellsworth Carey. And this is not all—nor is it all of interest in this big-little magazine. Every Mazdaznan should be a reader of this Wildwood Product. Send 10 cents for some samples and some of our "Special Offers." On sale at Newstands.

The Evergreens, Ollala, Wash.

IS YOUR BODY ATTUNED

every impulse of your soul? You can't expect unfoldment till it is. Most of 's unthinking habits keep the body gross. Such as wearing flannels, corsets, belts and shoes, eating meat, pastry and spices; living in houses far from sun, rain and earth choking the lungs with foul air and the brain with fetid thoughts: in short forsaking Nature. There's only one way back. Back to health, success and happiness. That's via "RETURN TO NATURE." Simply know what your instinct bids you - then dare do it, in the face of all the world. The book I want you to read tells you how, Just how —to heal yourself of any chronic disease, no matter what the foolish doctors call it. To live cheaply - sanely, cheerily triumphantly. To free your soul that it may express more clearly the glorious message it came here to bring. Price Vol. 1. $1.50, cloth $2.00; Vol. 2. $2.25, cloth $3.00 postpaid. Send your name and a stamp for circulars "Stray Hints Healthward" with editorial opinions of the book. Or,better—ten cents for a varied assortment of interesting Health literature. That word "NOW" is a good word to say and act on, whenever you desire to do a thing. Send NOW.

Benedict Lust, Naturopath.
124 E. 59th St. New York City.

The American Institute of Phrenology,

(incorporated 1866 by Special Act of the New York Legislature) now numbers over 700 graduates who are doing valuable work in all parts of the world.

The SESSION opens the FIRST WEDNESDAY in SEPTEMBER.

For particulars apply to the Secretary, care of

FOWLER & WELLS CO.
24 EAST 22nd STREET. NEW YORK